TRANSCENDENTALISM TRULY REMARKABLE

WILLIAM ROGERS

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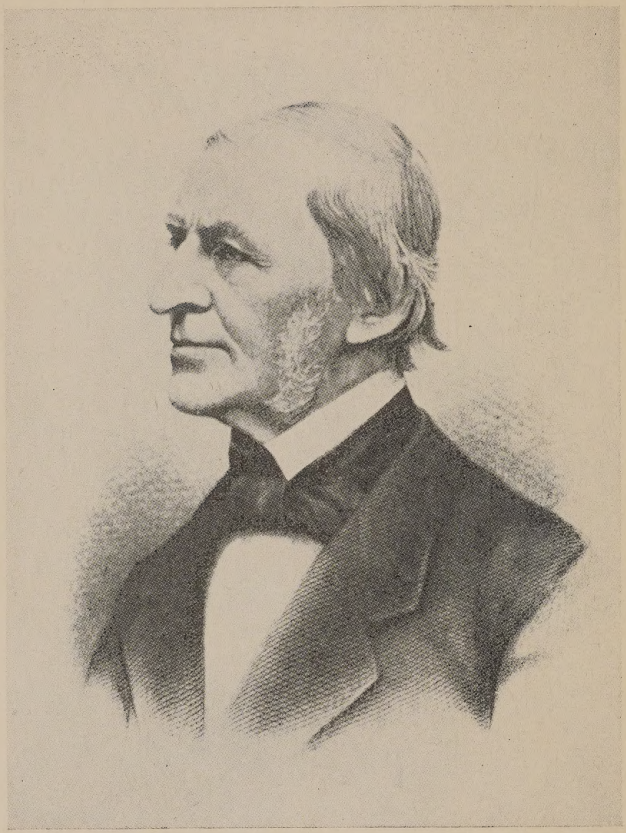

R. W. Emerson

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BY

WILLIAM ROGERS

Nothing in this world is final; all conclusions are provisional; the best must be superseded by a better.

R. W. E.

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"The heroic books, even if printed in the character of our mother tongue, will always be in a language dead to degenerate times; and we must laboriously seek the meaning of each word and line, conjecturing a larger sense than common use permits out of what wisdom and valor and generosity we have.

—*Henry David Thoreau.*"

PREFACE.

A CENTENARY MODERNIZATION

These be troublous, even perilous times.

It is therefore suggested that those of us who are capable of receiving worthwhile ideas gained from experience and published in service to men, read and express in their lives the wisdom contained in the epochal Works of the Sage of Concord, Ralph Waldo Emerson.

Written a century ago, the urge of truth these Works express is of instant application. These Works contain the more of wisdom and beauty because of the relatively peaceful years in which they were produced. It is said the truth is ever the same. And it is as well said that more of truth is ever being revealed.

Forced to admit that our ideals are ever better than our performances, we with greater force bear witness that the reportedly unknown *means* by which "nebulous luminosity" becomes intellectually nucleated ideas, —we assert that the Means has for many centuries also been better idealized than actuated by man. Alas and obviously, even accepted Light Bearers such as Emerson continue to clothe what they call *intuitional* ideas with scholarly precepts, and thus not only does the ideal by performance but the far more important Means itself become clouded by "dark sayings".

With commendable humility, Emerson writes that the learned and studious of thought have no monopoly of wisdom. Yet thousands of interested readers of the scholarly Lectures and the time-honored Emerson Essays seek a clearer understanding of the wisdom (truth) expressed in them, and this largely because of rhetorical form and vocabulary used by the learned and studious author.

—*A Pilgrim.*

Transcendentalism Truly Remarkable

PART ONE.

The closest approach to the Origin of ideas is suggested by the use of *reason* in making choice of subjects and objects as means from which is receivable experience eternal or temporal, spiritual or natural, ideal or actual. Repeated choice becomes a habit, establishes character, reveals the momentous result of choice between what is symbolized by a Birthright and a Mess of Pottage. The following quotes from Emerson evidence a choice of the Birthright.

"What is popularly called Transcendentalism among us is Idealism; Idealism as it appears in 1842."

"As thinkers, mankind has ever been divided into two sects, Materialists and Idealists; the first class founding on experience, the second on consciousness; the first class beginning to think from the data of the senses, the second class perceive that the senses are not final, and say, 'The senses give us representations of things, but what are the things themselves, they cannot tell. The materialists insist on facts, on history, on the force of circumstances and the animal wants of man: the idealist on the power of Thought and of Will, on inspiration, on miracle, on individual culture.' These two modes of thinking are both natural, but the idealist contends that his way of thinking

is in higher nature. He concedes all that the other affirms, admits the impressions of sense, admits their coherency, their use and beauty, and then asks the materialist for his grounds of assurance that things are as his senses represent them. 'But I,' he says, 'affirm facts not affected by the illusions of sense, facts which are of the same nature as the faculty which reports them, and not liable to doubt; facts which in their first appearance to us assume a native superiority to material facts, degrading these into a language by which the first are to be spoken; facts which it only needs a retirement from the senses to discern. Every materialist will be an idealist but an idealist can never go backward to be a materialist.'

* * *

"Shall we say then that Transcendentalism is the Saturnalia or excess of faith; the presentiment of a faith proper to man in his integrity, excessive only when his imperfect obedience hinders the satisfaction of his wishes?

* * *

"It is well known to most of my audience that the Idealism of the present day acquired the name of Transcendental from the use of that term by Immanuel Kant of Konigsburg, who replied to the skeptical philosophy of Locke which insisted that there was nothing in the intellect which was not previously in the experience of the senses, by showing that there was a very important class of ideas or imperative forms which did not come by experience, but through which experience was acquired; that these were intuitions of the mind itself; and he denominated them Transcen-

dental forms. The extraordinary profundity and precision of that man's thinking have given vogue to his nomenclature, in Europe and America, to that extent that whatever belongs to the class of intuitive thought is popularly called at the present day Transcendental." End of quotes.

* * *

Thus in 1842 the mysticism of Emerson left the meaning of Transcendentalism and Idealism in the *mists*. Emerson's meaning has long been sought and rarely found, for he would not "degrade" his mists into dense water for the majority of thirsty mankind. And in 1848 he *transcends* expression by stating that he is receptive of "a secret too great" for utterance.

Profundity of thought ultimates in simplicity of oneness, and this simplicity is shadowed forth when Emerson states that the popular consciousness of 1842 accepts Idealism as the synonym of Transcendentalism. But modern readers again are asking: "What did Emerson mean by Transcendentalism?"

Emerson attaches great significance to this word, and, as an Idealist himself, he uses this symbol of exalted reason most reverently. To him, such a purely metaphysical idea is degraded when sensualized by symbolic expression.

Since ability to read evidences self-consciousness, readers have access to the Source of All-Consciousness, and since "the learned and studious of thought have no monopoly of wisdom" (Emerson quote), it would seem that without incurring the crime of *les majeste,* a modern friend of Emerson may courageously bring up to date the 1842 popular meaning of the word Idealism, and thus of Transcendentalism. The dic-

tionary defines Idealism as a metaphysical term meaning, "a doctrine that the only real existence is the idea, the intellectual perception: all arrangements of matter are subsequent to an idea. And an idea may be defined as an internal image of an external object planned and formed by the *mind.*" Plato had this same theory, and Descartes epitomized it thus: "I think, therefore I am." This principle was expanded into a school of philosophers, an idealistic philosophy which under Berkeley and Hegel dominated the 19th century. There being "nothing new under the sun", we find this principle yet further indoctrinated in the 19th century "inspiration" that: God is Mind!

We are cautioned to keep an *open mind* toward ideas received from all experiences, that we may rightly discriminate ideas and appropriate such of these as are in harmony with our ideals. When accepted ideas harmonize with the ideal, the *mind* acquires the ability to enjoy a peace never before experienced.

But it is evident that there is a mutual dependence of ideas and things, between what forms the substance of mind and what forms the matter of body. And this dependence must include not only the forces that impose form, but also the elements that compose mind and body. The forces and elements of ideas are perceptible by the mind in the body immediately concerned, but *of themselves* when so perceived, can transmit no impression on and through another body to the mind in that other body.

By themselves, objectively impressed ideas have no objective or physical means of expressing their presence *outside* the consciousness *in which* they are received. Moreover, the forces and elements of the body

are to those of mind, relatively gross. The force of body, *strength,* may express in the action of one body to *move* another body from place to place, and to *move* the apendages of bodies and arrange and employ them in many ways.

All such movements of one body may be communicated to another body to and through the sensory nerves of both bodies. When repeatedly so communicated, there ordinarily results an *habitual* physical reaction, and it may be that the impression excites an idea, association of ideas, and *remembered* mental reactions. Yet without the physical transmission and mental perception of the sense impression, no chain of related rationalized reaction and physical reaction would be possible. And when there is least reasoning on an impressed sensation stimulated through a nervous system, the reaction expresses the rudimentary intelligence named instinct. Like means communicates with like means.

In correspondence to the instinct of the body, there is the reason of the mind. The instinct of animals clearly serves them as reason does natural man. Instinct is based on sensation, and expresses as habitualized sense reactions in preservation of animal existence. And so this much to show the relation between mind and body, which major the two aspects of consciousness called reason and action, respectively.

But if mind and body are mutually related through sensory means respecting reasoning and acting, what of the interaction (correspondence) among the reason of the mind, the emotion of the soul and the will of the Spirit in Man? As Kipling would say: these are other stories,—most interesting stories, for, note

well, *the above discussion evidences that mind is but one function of consciousness.*

While extolling the extraordinary profundity and precision of the reasoning of Emanuel Kant, and acknowledging that the Idealism of 1842 acquired the name Transcendentalism from the vocabulary of that great philosopher, Emerson actively specializes one of the three essential ideas on which Kant's whole philosophy rests, while casually noting the other two. To Emerson, *the mind is the thinking substance!* But Kant goes further and broadly declares that the world is the *totality of ideated phenomena* and that *God is the Creator, the All-including Idea.* To both Emerson and Kant, all three of these declarations exist only as ideas. Emerson is a rationalistic Idealist, but Kant is placed by scholars as between Idealist and Rationalist, favoring the latter. Kant is, in fact, an idealistic Rationalist.

The use of the word mind when the whole consciousness is meant, and the inclusion of classical doctrines of the world in general under the supersensual ideology of precepts, surely have veiled the simple meaning of the word Transcendentalism. Because of this *con*fusion, Emerson and Carlyle mutually agreed that there had ceased to be contemporary religion anywhere. But what form of religion did Emerson profess, when he ignored the Inspiration of the Ancients expressed in the words of the First Great Commandment? For the use of the words heart, soul, mind and strength indicates four faculties through and by means of which man as a nucleus of consciousness serves, worships, is devoted to and adores an Ideal named God. In this connection, it must be known that the ancients

of India used the four words atma, buddhi, manas and rupa, to symbolize four separate but co-operative means or planes of conscious expression and progression. And these intellectuals of India sought enlightenment via the analytical approach. These were the pioneers of modern preceptual religionists.

Why was Emerson in early life coldly intellectual? Heredity and environment centered his interests early in quest of *"bookish"* ideas. Until middle aged, Emerson majored rational intelligence. Much study of literature, ancient and modern, provided Emerson with a broader understanding of *belief* than that of the religious doctrinaire majority of the 19th Century. He deplored the narrow sectarianism of his contemporaries, stating that he could best minister to the needs of his fellow men by leaving the ministry. And to that end he resigned his Unitarian pulpit.

Fully cognizant that doctrinaires were exploiting his fellow men, he opposed with scholarly prudence the "ists" and "isms" of the world in general. It is no wonder that Emerson chose the infinite *Knowable* of the mystics rather than the limited *Known* of the occultists of his day. Thus in 1842, he saw Kant's Transcendentalism from the aspiring peaks of Mystic Idealism, and it was given him by friendly experience with the well-balanced consciousness of Thomas Carlyle, to later include with his own rational percept of inspiration, an emotional concept of the Source of all inspiration. Emerson in his sixties became aware that while the mind (manas) majors reason, the soul (buddhi) majors emotion.

In sum, Emerson's perception of the meaning of the word Transcendentalism in 1842, is: Inspired Ra-

tionalism. But by 1860, Transcendentalism became to him an *awareness* of invisible being as distinguished from the *intelligence* of natural embodiment. Long before Carlyle's death, warmed by human friendship, Emerson *lived* much out of his physical body in aspects of what the Ancients called the Upper Triad. Now the Upper Triad symbolizes the Being of which Christians are aware. Hence it has been said that Christians majoring awareness are not of the world, while yet receiving further experience in the world. So Emerson.

It is said that Truth is ever the same, and in the simple diction of Truth, the mysticism of the word Transcendentalism would be explained in paraphrase of the Emerson quotes above as follows:—

"As Rationalists, intellectuals have been divided into two kinds, Actualists and Idealists. The first kind bases consciousness on objective experience; the second, on subjective ideas,—the first kind beginning self-consciousness by reasoning on ideas impressed sensually. The second kind perceives that sensually impressed ideas are merely notions or "illusions". The second says, 'The nerves surely convey conscious impressions called sensations, but what the things are that stimulate the impressions, the Actualist cannot explain. The Actualist insists that all sensations are facts, that history is facts, so are the forces of heredity and environment, and so are the animal wants of man. But we are *aware* that Spirit, Soul and Mind are more truly facts, and so are inspiration, intuition and individual intelligence.'

"And because the Actualist majors reason in arranging empirical formula, the Idealist contends that per-

ceptual ideation based purely on metaphysical activity expresses a higher state of consciousness than does the sense-impressed mental activity of the Actualist, this while conceding all that the Actualist affirms concerning the fact of mental impressions by means of things, the coherency of such impressions as notions to be reasoned upon, and the use and beauty of such notions.

"All this, and then asks the Actualist for ground of assurance that things exist as the sensations report them!

"Finally and somewhat over-zealously, the Idealist affirms that his own facts are not affected by changeable notions of the senses but are facts already when received and of the same substance as the intuitional ideas which he perceives; that this substantial similarity renders such facts less liable to change and confusion than are facts based on sensual, physical notions; and that such supersensual facts in their first perception assume a subjective superiority to objective facts, merely using these latter for symbols by which to express the former,—subject facts which need for their perception, rational rather than sensual activity; and that an Actualist cannot understand a fact as thoroughly as can an Idealist, because the latter by relating it to remembered intuitional ideas finds in it many more meanings. This also because there are always more abstract ideas available to him than there are concrete objects available to the Actualist.

* * *

"It is exaggeration to claim that Transcendentalism is the satiation or excess of Truth, for such state of consciousness presupposes a selfless purity of soul and

clarity of mind which any and all *sense of gratification* precludes and to which only spiritual awareness can aspire.

* * *

"The Idealism of 1842 acquired the name Transcendentalism from the use of that term by Immanuel Kant (b. 1624, d. 1704) of Konigsburg, in reply to the skeptical philosophy of John Locke (b. 1632, d. 1704) of London. Kant showed that there is a very important class of ideas or imperative percepts which did not depend on sensual experience but by means of which experience was acquired, while Locke argued that all knowledge is the result of sensual experience and that beliefs in good or evil arise in and from association of sense-impressed ideas.

"Kant named his imperative percepts, *intuitions of the mind,* and denominated them, Transcendental Forms,—subjective thoughts *above* objective impressions.

"The extraordinary clarity and exaltation of Kant's reasoning served to deeply impress his nomenclature both in Europe and America, and whatever ideas belong purely to the class of mental percepts were popularly called Transcendental."

The paraphrase here ends.

It becomes evident to the attentive reader that in the concluding clause of the last compound sentence above is found an excellent definition of what in 1842 Emerson meant by the word Transcendental. Emerson was representative of Rational Idealism as compared with the Ideal Rationalism of Kant and the Actual Rationalism of Locke.

While in England in 1833, a mutual friend intro-

duced Emerson to Thomas Carlyle, the Scot. Shortly thereafter commenced a correspondence between Emerson and Carlyle, which was to be continued more than forty years.

In 1844, Carlyle amusingly asks Emerson, the "Soliloquizer", to "come down to us!" The Idealist was inspired into *being* emotional by a grand friendship, to emotional relationship with men. Emerson's life began to express more and more of emotional idealism with his rational idealism, with his earlier hermetic Transcendentalism.

In this Centenary of the writing of the thin book, Nature, it is fitting that A Memoir of Ralph Waldo Emerson written by James Elliot Cabot and published in May, 1887, be paraphrased as herein, in order to show that the obstructions recorded in Emerson's day are removable. The day of dark sayings no longer obstructs the WAY of attaining the AWARENESS revered by Emerson. The "*day* of protest and introduction of deeper and broader views" is come.

PART TWO.

Paraphrase of A Memoir of Ralph Waldo Emerson by James Elliot Cabot, 1887.

In a letter to Carlyle (March 12, 1835), Emerson speaks of a journal, to be called The Transcendentalist, which "some young men" are proposing to issue. One of these young men, who, in the tranquil vision of age, has not forgotten the dreams of his youth, the Reverend Dr. Frederic Henry Hedge, has most kindly furnished me with an account of the scheme as it shaped itself at a somewhat later period:—

"In September, 1836, on the day of the celebration of the second centennial anniversary of Harvard College, Mr. Emerson, George Ripley, and myself, with one other, chanced to confer together on the state of current opinion in theology and philosophy, which we agreed in thinking very unsatisfactory. Could anything be done in the way of protest and introduction of deeper and broader views? What precisely we wanted it would have been difficult for any one of us to state. What we strongly felt was dissatisfaction with the reigning sensuous philosophy, dating from Locke, on which our Unitarian theology was based.

"The writings of Coleridge, recently edited by Marsh, and some of Carlyle's earlier essays, especially the 'Characteristics' and the 'Signs of the Times' had stimulated a ferment in the minds of some of the young clergy of that day. There was a promise in

the air of another state of consciousness. We four concluded to call a few like-minded seekers together on the following week. Some dozen of us met in Boston, at the house, I believe, of Mr. Ripley. Among them I recall the names of Orestes Brownson (not yet turned Romanist), Cyrus Bartol, Theodore Parker, and Wheeler and Bartlett, tutors in Harvard College. There was some discussion, but no conclusion reached, on the question whether it were best to start a new journal as the organ of our views, or to work through those already existing.

"The next meeting, in the same month, was held by invitation of Emerson, at his house in Concord. A large number assembled; besides some of those who met in Boston, I remember Mr. Alcott, John S. Dwight, Ephraim Peabody, Dr. Convers Francis, Mrs. Sarah Ripley, Miss Elizabeth Peabody, Margaret Fuller, Caleb Stetson, James Freeman Clarke. These were the earliest of a series of meetings held from time to time, as occasion prompted, for seven or eight years. Jones Very was one of those who attended; H. D. Thoreau, another.

"There was no club, properly speaking; no organization, no presiding officer, no vote ever taken. How the name 'Transcendental' given to these gatherings and the set of persons who took part in them, originated, I cannot say. It certainly was never assumed by the persons so called. I suppose I was the only one who had first-hand acquaintance with the German transcendental philosophy, at the start. The Dial was the product of the movement, and in some sort its organ."

Earlier than this, in June, 1835, I find in Emerson's

journal the beginning of an attempt to expound the "First Philosophy, that is," he says, "the original laws of the consciousness as a whole, and so elsewhere, the science of what is in distinction from what appears.

"They resemble great circles in astronomy; each of which, in what direction soever it be drawn, it is contained in the surface of the whole sphere. These laws are ideas of Conscience; they astonish Rational Understanding, and seem to it gleams of a world in which we do not live.

"Our dual nature differences us from God, but our awareness is not to be distinguished from the Divine Omniscience. To call it ours seems an impertinence, so absolute and unconfined is it. The best we can say of God we also mean of the conscience as it is known to us. Time and space are below its sphere; it considers things according to more intimate properties; it beholds their essence, wherein is seen what they can produce. It is in all men, even the worst, and constitutes them men. In bad men it is dormant, in the good efficient; but it is perfect and identical in all, underneath the peculiarities, the vices and the errors of the individual. Compared with the self-existence of the laws of truth and right of which he is conscious, his personality is a parasitic, deciduous growth.

"The awareness is the executive faculty, the hand of the Conscience. It mediates between being and body. It works in time and space, and everywhere. The ideas of Conscience assume a new appearance as they descend into the awareness; they walk in masquerade. Conscience, seeing in objects their basic being, affirms the effect as including the permanent character. The awareness,—listening to Conscience on one side which saith

It is, as to its essence; and to the senses on their side which say It is not,—takes middle ground, and declares It will be.

"Heaven is the projection of the ideas of Conscience on the plane of the awareness. The awareness accepts the oracle, but, with its short sight not at first apprehending the truth, declares that in futurity it is so, and adds all manner of fables of its own. What a benefit if a rule could be given whereby man-conscience, dreaming amidst the gross fogs of matter, could at any moment ease itself and find the sun! But the common life is an endless succession of phantasms, and long after we have dreamed ourselves recovered and sound, light breaks in upon us, and we find we have yet had no sane hour. Another morn arises on mid-noon."

He did not proceed far with the attempt to write out in plain prose the fundamentals of Transcendentalism. They are to be felt as sentiments, religious emotions, or grasped by the imagination in poetic wholes, rather than set down in propositions. For himself, at any rate, a freer mode of speech was needed. This he attempted in "Nature."

In September, 1833, a day or two after he sailed from Liverpool, Emerson writes in his journal: "I like my book about nature, and I wish I knew where and how I ought to live. God will show me." The book about nature was no doubt in its main lines the first part of the little volume published three years later under that title: "the first clear manifesto," says Mr. Norton, "of Emerson's *talent;* and *the first document, we may say, of that remarkable outburst of Romanticism on Puritan ground, the Transcendental movement.*"

The Boston or New England Transcendentalism had, as Dr. Hedge says, no very direct connection with the transcendental philosophy of Germany, the philosophy of Kant and his successors. Kant's distinction of the transcendental ideas,—the ideas of pure Reason, whose ambition includes God, the soul, and nature as a whole,—from the finite conceptions of the human Understanding, was eagerly caught up, mostly through Coleridge, by young and ardent persons in this country, especially among the younger Unitarian ministers, because it fell in with their own assurance of a more direct and intimate mode of access to things unseen and eternal than was admitted by the prevailing Nominalism.

They did not pay much regard to Kant's warning that these ideas, though of the highest value for the regulation of conduct, do not constitute wisdom, since we have no means of testing their logical pertinence. The transcendental consciousness was its own evidence, and needed no verification. The transcendental was whatever lay beyond the stock notions and traditional beliefs to which adherence was expected because they were generally accepted by rational persons.

Some of the neophytes made perhaps a little too much parade of the transcendental consciousness, and society took its revenge by the nickname, Transcendentalists, applied without much discrimination to all who pretended to look beyond the boundaries of established opinion and practice.

The occasional meetings of a changing body of liberal thinkers, agreeing in nothing but their liberality, received from the public the name of the Transcendental Club; though, says Dr. James Freeman Clarke, one of the original members, they called themselves "the

club of the like-minded; I suppose because no two of us thought alike." Or rather, we may say, because, in spite of all differences of opinion, they were united by a common impatience of conventional religion and philosophy, based on the precepts and wisdom of men.

There was little attention among them to the German or to any systematic metaphysics, yet there was, I think, a coincidence with what is perhaps deepest in Kant: at least, Kant's intimations concerning the Practical Reason, as an impulse constantly urging us to enlarge the conceptions of the Understanding, appear to agree well enough with Emerson's definition of Transcendentalism as "awareness of the Infinite"; and his statement ("Nature," p. 59) of the problem of philosophy, "for all that exists conditionally to find a ground unconditional and absolute", referred by him to Plato, seems to belong rather to Kant. However this may be, it was known that the world is nowhere "nailed up with boards", but open on all sides, if we will but open our eyes,—an intolerance of authority and convention, and not any definite opinions that they had in common,—these brought the Transcendentalists together.

Mere agreement in dissent, however, in a community where the penalties of dissent were upon the whole light, would not have been sufficient of itself to develop much heat of sympathy and enthusiasm. Something more was at work; but when we try to come closer to the secret of Transcendentalism we are met on all sides by the assertion that it was *faith in intuitions;* the claim of a direct discernment, awareness of the true, the beautiful, and the right, in place of the slow and circuitous process of inductive reasoning. This was the charge

brought against the new heresy, and it could be abundantly supported from the writing of the chief heresiarch. "Revere your intuitions", "To the involuntary perceptions a perfect faith is due",—in such phrases Emerson abounds.

If this were all, if the claim was that emotional acceptance of a proposition is sufficient proof of its truth, the answer would be easy; so easy that the unwearied demonstrations from that time to this of the seeming insufficiency of the unverified intuitions and the presumption of accepting inspired ideas as the standards of truth or of right, would seem superfluous. Reliance on intuitions in this sense would be taken for self-conceit, or at the best an exaggerated regard for imagined spiritual experiences. There was no doubt a good deal of both among the Transcendentalists, for they were innovators, and this circumstance naturally attracted a good deal of local attention to themselves.

But Transcendentalism was too considerable a fact to be disposed of by reducing it to egotism or sentimentalism. Applied to Emerson, the most prominent figure among the Transcendentalists, such a description, every one will feel, would be preposterous. Nothing was more foreign to him than idolatry of his opinions or his moods.. Categorical as he often is in his statements, there never was a man more free from the distemper incident, he says, "to eminent spiritualists, the incapacity of putting their act or word aloof from them, and seeing it bravely for the nothing it is".

Intuition at first with him, means something very different from infallible knowledge; it means, to use his own words, "the openness of the human *mind* to

new influx of light and power from the Divine Consciousness". His reverence for intuitions and his distrust of reasoning were only the preference of truth over our past apprehension of truth. Reasoning, in the sense in which he contrasted it with intuition, is the applicaton of a rule taken from past experience, the drawing of a circle from a center and with a given radius. A suggestion remains after using a compass which influences us to imagine to be inviolable all the experiences which are encircled. We enclose ourselves in creeds, in scientific formulas, in general maxims which we have found sufficient; in short, we draw a circle, and then assume that because no other can be drawn with that radius from the same center no other can be drawn. We limit inquiry, and then justify ourselves by reasoning on what is in the circle.

Reverence for intuitions meant to Emerson resistance to the sleep that is apt to come over our neglected consciences, making us nonreceptive of the unfailing intimations that nothing in this world is final; that all conclusions are provisional, all ends momentary; that the best must be superseded by a better. The health of the soul, he thought, consists in obedience, unobstructed reception. Beyond this he did not attempt to go in the way of explanation, *because there were obstructions*. The positive conditions of our reception of the Divine Spirit (for it is hardly enough to say that it is involuntary) he did not undertake to state. Such a statement would have been a philosophy, and Transcendentalism was not a philosophy. It was a religious progression, "a wave of spiritual emotion" Mr. Frothingham happily calls it, such as from time to time had stirred the rigid sur-

face of Puritan belief with a hint of slumbering faith.

In order to trace the history of transcendentalism in New England it would be needful to look back to the very beginnings of the colony, and to note the various outbursts of religious enthusiasm overflowing the boundaries of accredited doctrine, in Antinomianism, Anabaptism, Quakerism; and in the revival of a more fervent spirit in Calvinism by Whitefield and the "new lights", who worried Dr. Chauncy and his Arminian brethren in the middle of the eighteenth century by their pretensions to an immediate knowledge of divine truth, "not upon reason and evidence, but through a secret impulse in the soul", — very much as the new lights a century later worried the Unitarian leaders by their appeals to man's consciousness of conscience and the sacredness of intuitions.

In all these cases the heresy was the more intolerable because what was claimed was not so much the discovery of new truths as a livelier apprehension of the old; a pretension which could not be summarily set aside, since it was after all a characteristic of Protestantism, nay of Christianity, which in its beginnings had always appealed to the witness of the Spirit in the breast of the individual believer, against all official reason and evidence. Especially Unitarianism (or Liberal Christianity, as some of its eminent supporters preferred to call it) was justified, if it was justified at all, in its rejection of the fundamental dogma of the Church, by the superior authority of conscience and understanding in the interpretation of Scripture.

The earlier transcendentalisms in New England had been stifled or reduced to inoffensive proportions by the nature of the situation, which allowed no discus-

sion of fundamentals. The Whitefield revival, on the other hand, was a reaction; the expiring effort of a spirit that was well-nigh spent, and could only create a ripple on the surface of the stream of convention, a stream soon to experience the rapids of progression and a plunge into a new order of things.

To the devout Puritan the earth was "the scaffold of the divine vengeance", all enjoyment and success were adjourned to another world; the chief business of this was to take to heart our inherent worthlessness and the worthlessness of all earthly things. This was his theodicy; his justification of the ways of God to man; the only hypothesis upon which he could reconcile his faith with the actual state of society.

To the comfortable New England citizen of the later time the earth presented no such aspect: men had run to and fro, and knowledge was increased, and wealth; there was outward security and unexampled prosperity; society was settled upon a rational basis, readily admitting improvement; the arts of life connected the little community with the rest of the civilized world; and with all this the stern Puritan concentration upon an eternal condition of life was fast disappearing.

In those in whom Puritanism still survived, like Mary Moody Emerson, it was, as she surmised, not opportune. Puritans could not bear—*being* inspired.

To the well-to-do Boston merchant or professional man this world was a very good place; and it would have been mere affectation in him to pretend to consciously realize all the ancestral formulas of wrath and denunciation. They had faded out into symbols; still venerable from association, but no longer express-

ing his real feelings. And with them the forms of worship in which they had been expressed had lost their high significance. Religion was becoming more and more the affair of Sundays or of particular occasions; it was no longer the idealism of every day and of all day; and the efforts of pious men to supply, through logical proof to the understanding, what was wanting in reality and self-evidence to the emotions, could only hasten the process. The profound sense of the printed Word expressed in Calvinistic theology gave place slowly to rationalistic ways of thought, to Arminianism, to Unitarianism, and in these shapes of *pre*ceptual belief could no longer retain the fervor of the ancient faith based on sensual hope.

The intuitional ideas of Transcendentalism are the first inspirations indistinctly *heard* by the spirit being gestated in man, in man as a nucleus of consciousness. The transition state of willingly becoming as little children is the great stumbling block to rationalists who ignore the importance of GOOD WILL among Men.

PART THREE

Continuation of the
Paraphrase from a Memoir of R. W. Emerson
by J. E. Cabot

What was more important than any change of opinions was the changed attitude of consciousness towards the whole subject of religion. The former heaven and earth were losing reality,—so much was clear. This was a symptom of tremendous importance. No wonder if to Puritan consciousness the very foundations of society seemed to be giving way.

There was, no doubt, some exaggeration in speaking, as the committee of the First Church did, of the alarming attacks of the Learned and the Witty upon our holy religion. The attitude of the learned and the witty—that is, of the more instructed and refined part of the community—towards religion was not one of hostility, but rather that of kindly and respectful indifference. If, like Franklin, they had been so placed as to feel at liberty to do exactly as they pleased, many of them, no doubt, like him, would have "seldom attended any publick worship", but, like him, they would have had "an opinion of its propriety and of its utility when rightly conducted".

But what the critics called public worship was dictated rather by a regard for decorum than by religious feeling. They would have been indignant had they been told that they were living without God in

the world; because they had not become sufficiently aware of God as actually present in this world, to accept whatever is essentially good, admirable for its own sake, as the witness of his Presence. Such awareness and acceptance they would have thought very well in the pulpit, but out of place and suspicious elsewhere. There was no object of worship in their lives; nothing like those precepts the supreme veneration of which was its own sufficient recompense, such as the love of God had been to their fathers. The Puritan earnestness had not died out; the sense of responsibility was as lively as ever; but the objects towards which it turned, however excellent or indispensable, had no objective religious significance. To earn one's living by honest labor; to be pure, upright, charitable; to be a good son, father, citizen,—these things were essential to the well-being of society, and to that of the individual as part of it; but they awakened no enthusiasm, gave no scope for self-devotion, since the end in view, however desirable, came short of the ultimate and total welfare of the individual; and all considered, something that he might conceivably renounce. To claim for such existence the sanction of religion would be an absurdity,—a confusion and a profanation. That religion should be "the means merely of social, political, or any earthly good" seemed to Miss Mary Emerson "as if the lover should use a symbol of his friend to conjugal purposes". This she admits, "looks like holy nonsense"; yet it is good sense on the assumption that religion is concerned only with our relations to another world, and has nothing to do with this. If God be the inhabitant of another sphere, Omnipotent, of course, Omnipresent in power,

but not actually intervening here except upon special occasions and through superhuman agencies, then whatever gives importance to the things of this world may be questioned. "Even piety and beneficence," says M. M. E., "endear life; might they not be snares to our feet?"

But this view was the outgrowth of convictions that were now past, though their influence still continued. The relegation of the objects of devotion to another world was the expedient of a sublime unwavering conviction that would not let its ideals go, but could find no place for them on earth. There was no loss of rational belief and faith in the vanishment of this other-worldliness on the dawn of the conviction that there *is* place for them; that the heavenly life does not require us to leave the earth nor to refuse ourselves to its concerns, but only to take care that they do not imprison us in petty satisfactions and momentary ends; to find in them, as Emerson said, "outlets and occasions worthy of the faculties we exercise in doing them". Such was the beatific vision that hovered in dim poetic distance before the eyes of the Transcendentalists, and found expression in "Nature".

The first part of the essay appears to have been for some time in hand. This, I conjecture, may comprise the first five chapters. The seventh and eighth chapters (Spirit) seem to have been written after his removal to Concord; the sixth, Idealism, last of all, as the connection of the two. He writes to his brother William:—

Concord, June 28, 1836.

My little book is nearly done. Its title is "Nature". Its contents will not exceed in bulk Sampson Reed's

"Growth of the Mind". My design is to follow it by another essay, "Spirit", and the two shall make a decent volume.

August 8. The book of "Nature" still lies on the table. There is as always one crack in it, not easy to be soldered or welded; but if this week I should be left alone, I may finish it.

In the latter part of the month he was correcting the proof-sheets, and it was published in September. In the first edition was prefixed this motto from Plotinus:—

"Nature is but an image or imitation of wisdom, the last thing of the soul: Nature being a thing which doth only do, but not know."

Nature, or the existing world, is the realization of the Divine Consciousness in time and space; the effect of the universal cause. Considered in itself, or as finality, it is opaque, brute, unspiritual. So looked at, Nature means fate, the power of circumstance, the bondage of the spirit. Man as the heir-apparent of man is also the victim of his environment; of race, temperament, sex, climate, organization. But man is not simply a part of Nature, not mere effect, but, potentially, shares the cause. His consciousness is open on both sides to Consciousness. In virtue of such communication, he may detach himself from Nature, and behold the world of facts aloof and as it were afloat. To inspired consciousness Nature is transparent and plastic. Man, when receptive to inspiration, is placed at the centre of beings, where a ray of relation passes from every other being to him; every natural fact is seen as the symbol of a spiritual idea, the expression of a Word that does not stop there, but goes on end-

lessly to reveal itself in higher and higher forms. When he receives and wills the Divine Inspiration, he becomes a creator in the finite. If he is disobedient, if he would be something of himself, he finds all things hostile and incomprehensible. As a man is, so he sees and so he does. When we persist in disobedience, the inward ruin is reflected in the world about us. When we yield to the remedial force of spirit, then evil is no more seen.

"Build, therefore," he concludes, "your own world. As soon as you conform your life to the conscience of which you are conscious, truth will unfold its grand proportions. A corresponding quickening of the awareness will attend the being of the spirit."

To Emerson this meant that our lives, so far as they go beyond animal existence, are made what they are by our ideals, our growing awareness of the public, universal functions which are shared by all things, but by brutes and inanimate creatures unconsciously and therefore without the power to interfere, either to check or to extend them. All things are good, that is, endlessly serviceable in providing experience to man as he gains character or conscious being.

The prerogative of man is to become aware of this infinity within him, and make himself its willing instrument. So far as he is obedient to the heavenly vision he sees it realized about him, even in things called evil; for he sees that the disagreeable appearances, the dislocation and failure in his own fortunes or in the world about him, only reflect his want of faith in the Eternal Beneficent Necessity that is always bringing things right, through the ruin of whatever is opposed to it.

The little book did not attract many readers; only a few hundred copies were sold, and it was twelve years before a new edition was called for. Mr. Frothingham says it was violently attacked upon its first appearance; by the representatives, I suppose, of orthodox opinion. By the Christian Examiner, the chief organ of the Unitarians, it was treated rather indulgently, as a poetical rhapsody, containing much beautiful writing and not devoid of sound philosophy, but, on the whole, producing the impression of a disordered dream. Transcendentalism was attacked (though more often sneered at) as a threat, however impotent, of radical revolution; but not often, I think, in the person of Emerson. In him, it would be felt, revolution was like the revolutions of Nature, who does not cast off her old leaves until she has got ready the new.

Dr. Holmes, in the exquisite eulogy before the Massachusetts Historical Society at the meeting after Emerson's death, says of him that he was a breaker of images without a hammer, who took down our idols from their pedestals so tenderly that it seemed like an act of worship. That is well said, but I am not sure that he took them down, or even thought it important that they should come down, so long as they suggested some kind of worship. What he wished to disturb was formalism; the stagnation of the spiritual life about the emblems of a rationally sufficient faith,—the gazing after past revelations until we are blind to the eternal NOW.

But some there were, high-flying souls filled with the new wine of this idealism, to whom the reality of ideas appeared to require that immediate effect

should be given to their ideas; and, failing this, that they should refuse all participation in an order of things which they could not approve. A residual bewitchment in various degrees very much abounded at that time, and it was to this that the name of Transcendentalism was commonly given. In minds of a practical turn it took the shape of associations for radical reform, even to the extent of separation from the stockish civilization of the community into select societies of their own. Others, of less turn for practice, or with more venturous ideas, seeing that all association involves some descent and accommodation to the average view, were disposed to renounce society and its works altogether, and to betake themselves to the companionship of the rocks and trees, of animals, or of children and uneducated persons; in whom there is no consciousness of any aim beyond the present, and therefore no danger of their disgusting us by paltry aims.

The name that most readily suggests itself here is that of Thoreau; but he stands somewhat apart, upon a ground of his own, as a writer of unequalled gift for conveying unbroken the peculiar charm of the homely New England landscape. He had the right to saunter at will in the fields and woods of Concord, though he need not have spent so much time there, still less have exalted sauntering into a religion. In general, enthusiasts were persons of delicate susceptibility, who banished themselves to the rocks and echoes, not so much from any keen satisfaction they found there as by way of rebuke to the shortcomings of civilization. "They praise the farmer's life," writes Emerson in his journal, "but it is only to express

their sense of some wrong in the merchant's; praise the farmer's a little more and you shall find they do not like it."

A good instance, of which I find some trace among Emerson's papers, was that of two city lads,—merchants' clerks or apprentices,—who, a year or two before Thoreau's Walden hermitage, forsook their counting-rooms and spent the most of a winter in the forest, far from human habitation, cooped up in their hut, reading and writing (in mittens) as well as they could for the cold, and at length escaped, with severe frost-bites, to the settlements, whence they could seek the assistance of their friends.

This was the exaggeration of a disposition widely spread among the educated youth of this neighborhood at the time,—a spirit of revolt against commonplace surroundings; against employments, companionships and standards they could not accept without some compromise with their genius, some condescension from the lofty tasks and the high friendships of which they felt themselves capable. It was a frame of mind that is common enough, no doubt, at all times and places during the critical period of "getting under weigh", but it was especially favored by the circumstances.

The New England, or the America of that day was yet more emphatically than the present the land of promise. Everything was beginning, the bonds of tradition were loosed, new prospects were opening on every side. An intoxication was in the air, from which the most conservative were not exempt. There was an immense, indefinite hope, and there was the assurance that all particular mischiefs were speedily coming to an end.

The exhiliration was not confined to this country; in England, Coleridge, Shelley, and Wadsworth were the prophets of a world of better stuff, and Byron gave the counterpart in his bitter mockery of the present. Even in conservative Oxford there was a "movement", though to be sure it was in a retrograde direction. "Everybody was to rise. All were to retrace their steps to an age of which they knew nothing, except that it was in every respect the very contrary of that we live in." It was the farthest wave of Romanticism, starting half a century back in Germany and France, and reaching our shores in 1835.

But here the resistance of the environment was far less, "the cure by hunger" of which Carlyle speaks in "Sartor Resartus" less operative; the past and the present in all ways had much less force, the future much greater. So the Transcendental aura expanded widely, and also harmlessly; for in the directions in which it might have done harm it was met by the resistance, potent as ever, of the Puritan spirit, and went off in talk.

There was much argument in those days about spontaneity,—the right and the duty of acting one's self out, and following one's genius whithersoever it might lead; but when it came to action, the Puritan blood held its own, and refused to flow in unlawful channels. The worst that could be said of Transcendentalism was that it led to a good deal of vaporing, of rhetoric and paradox, spoken and acted, — confident statements, strong expressions, not always of serious conviction so much as of an overweening superiority to every-day opinions and practices, too lofty to con-

descend to any appreciation of them. People complained that Transcendentalism unfitted their sons for business and their daughters for society, without making them fit for anything else.

It was easy to turn the "Transcendental movement" into ridicule,—there were, indeed, among the Transcendentalists some who saved their ill-wishers the trouble,—but, soberly considered, it was no bad thing to find, still alive, something of the idealism that had made New England. Had the scoffers been better gifted with an instinct for what is vital to the welfare of the community, they might have felt, behind the extravagances, the presence of something to give them pause; a striving towards the realization of the glittering generalities of the Declaration of Independence.

If it be asked, What was the good of Transcendentalism? I would suggest by way of reply that it was basicly emotional; and that as such its influence for good, if it had any, is to be looked for in a more beautiful way of feeling and thinking about all subjects, and not in a particular set of opinions or practices. Whether any such results can be traced to it is perhaps even now too soon to inquire. *Anyhow, it was an interesting phase of the New England character, and the more remarkable the closer it is looked at.*

End of Paraphrase from Memoir of Ralph Waldo Emerson, by James Elliot Cabot, May, 1887.

Consciousness of man is dual,—objectively natural and subjectively spiritual. Natural consciousness wills the expression of reason and action, subordinating emotion during competitive existence. Spiritual consciousness wills Good Will and emotion, subordinating reason and action in co-operative living. More briefly, natural consciousness majors self-will and spiritual consciousness, Good Will.

PART FOUR

Time: 1946 *A. D.*

In the paraphrase of the Memoir above it is stated that the reaction of New England to Transcendentalism was complacency and a continuance of rational conventional religious worship,—of erudite self-sufficiency.

Emerson did not attempt any explanation because the Transcendental Movement was frankly treated as inopportune. And as far as known the Memoir written by Cabot is the most notable effort made to distinguish the meaning of emotional intuition from that of rational perception.

But in the 1940's this distinction as well as much else is clearly received and fully explained as follows:

First, it is known of old that the Highest Ideal whom Men of Good Will everywhere worship is the Only True GOD, and of whom man is conscious by virtue of four attributes: Omnipotence, Omnamance, Omniscience and Omnipresence.

Second, man as a nucleus of consciousness adores, is devoted to, worships and serves his God by means of four faculties mentioned in the First Great Commandment,—heart (will), soul (emotion), mind (reason) and strength (action).

Third, even as there are four attributes by which the Ideal of God is distinguished by man, so are there four Aspects of Intelligence which progress man into

awareness of his spiritual relationship with God. These Aspects are progressively understandable as instinctive, rational, emotional and inspired intelligence, based respectively on hope, belief, faith and Realization.

As Emerson latterly declared, when one is receptive of the presence of the Spirit of truth, the *intuitions* of Awareness *become too great for expression by means of words.* Thus, the words used above are presently those which most nearly and clearly symbolize the transcendental ideas received.

It is proposed to broaden the meaning of Transcendentalism by following the progress of man as a nucleus of consciousness from the state in which he majored instinctive intelligence in the sensual hope that there was a One Only God, up to that state in which he glimpses the Perfection into Oneness seen "as in an ancient mirror darkly", harmony with the Only True God.

Strange as it may seem to the rational conventional worshipper this interesting progression is readily received and explained, though the physical vehicle by which the progression is transmitted may be less acceptable than that which gave expression to the dark sayings of Transcendentalism.

Even before the experiences of man commenced to be recorded as history,—yes, and even before such experiences were transmitted from generation to generation in the spoken legends of man,—there were men on earth who walked with God, receiving guidance from Spirit to spirit, until as the number of men increased on earth, the majority had progressed in instinctive intelligence sufficiently to sense the difference between their incarnated selves and nature. They

became self-conscious,—able to distinguish the Knower from the Known.

The majority became worshippers of objects of sense rather than of the Supreme Being who created all objects. This great majority was the first group of supermen to commit idolatry. There is a legend of a flood which overwhelmed these supermen.

History commences with the record of great leaders in the Far East, in India, in Egypt and Greece,—leaders who had vision. These leaders progressed nations as did their sons and sons' sons after them. At last the good red blood became anaemic because of "riotous living" and in the veins of great nations who came to consider themselves supermen and who worshipped idols. And other cataclysms overwhelmed these supermen.

Because of conspicuous and persistent expression of racial characteristics, the modern history of the Hebrews provides irrefutable evidence that the punishment of idolatry is no mere myth. A brief summary of Hebrew history will serve.

The Hebrews migrated from the midst of idolatrous nations because the father of a small group of them was inspired by the lonely hope that there was a One Only God superior to the nature gods of idolators. And they took with them their teraphim, —their household gods or talismen.

Born in Ur, a city of Chaldea, in A. M. 2008, Abram, the High Father, became later Abraham, the Father of a Multitude. Palestine was occupied by force, the Canaanites being put to the sword as these Strangers, the Canaanites, had put the earlier inhabitants to the sword. In those ancient days, might made

right among idolatrous animal men. A famine further depleted the native Canaanites, and when the Hebrews returned from their refuge in Egypt, the conquest of Palestine was automatic.

After a victory near the fountains of Jericho, Abraham's forces passed the city of Salem, where he met with and was blessed by Melchizedek, a priest of the Most High God. Note well: other men had become worshippers of a Most High God. It is recorded that Abraham *gave* a tithe of the spoil to Melchizedek. This giving was an offering to the God whose Power and Presence Abraham sensed through Melchizedek.

The high blessing was in truth a powerful and lasting suggestion to Abraham, a suggestion transmitted down through the Hebrews of all times. Had they received the blessing in the spiritual sense in which it was given, they would not have vain gloriously proclaimed themselves a "chosen" people, become selfishly egotistical and have suffered the punishment meted out to all idolatrous supermen. They would have submitted themselves as God's *servants* in the glorious *service* of Good Will toward Men.

But the majority of the Hebrews majored instinctive intelligence, *sensuality,* and were mainly interested in material pomp and glory, as were most of their contemporaries.

Patriarchs were succeeded by prophets, prophets by judges, and judges by kings, during progressive expressions of Hebraic pride and material opulence, destined to culminate in the "ruler of the world" attitude of consciousness, the superman of selfish egotism.

Not until the days of Moses was the rational wor-

ship of God taught the Hebraic multitude.

Under his inspired leadership, the learning of the Hierophants of Egypt plus that of the Greek Culture, prepared Hebrew consciousness for the Ten Words of God,—a simple and understandable Decalogue, later expanded into an intricate labyrinth of priestly laws and rites. Study of these laws and rites was to become an inherited Hebraic characteristic, knowledge being an inalienable possession and a key to material possessions.

During the Forty Year trek in the Sinai deserts, he tried to raise up animal (sensual) consciousness into mankind (rational) consciousness, and he succeeded in preparing the Hebrews for another attempt to remain in Palestine. The Mosaic Dispensation majored rational belief in God, and the rational aftermath of the teaching has persisted down through the records of the Old Testament.

Dispersions and subjugations because of recurring idolatries have followed clannish Hebrew infiltrations. And every time there was a large enough group of Hebrews gathered together, the same egotistical claim of being supermen called down upon them a group of more powerful supermen to disperse and mutually punish the selfish egotists concerned. Egotists ignore the hatred of their selfishness.

The wisdom of men clearly came from all racial influences including, of course, that of the Hebrews. All intelligent men acknowledge this patent fact. The wisest of Hebrew Kings declared that there was nothing new under the sun. And after Saul became Paul, he stoutly affirmed one important difference between the Jew and the Greek was, that the Jew required

a sign and the Greek sought wisdom. In other words, the Jew required sensual gratification and the Greek rational satisfaction. Paul compares the propensities of majority groups.

It is clearly established that the *hope* of there being a One Only God was cyclic in Hebraic history and equally so for all mankind. For the One Only God is also the Most High God. And he must be the Only True GOD of all Men.

On this inspired and basic hope, the Hebrews precepted the worship of a God of Fear who demanded an objective tooth for an objective tooth. Sensual fear of a *jealous* God was suggested as the first step of approach to their One Only God,—a sensual fear implemented by precept and ritual to subjugate the will of the ignorant majority to the mesmeric control of a wise minority of selfishly egotistical *rationalists*.

As evidenced by the growth of Christianity, there were living during the Gospel recorded in the New Testament, a sufficient number of Men of Good Will for efficient declaration of the incarnated Word of God. This Wonder was manifested for all Men of Good Will and for all time, that men who were willing should receive the supreme suggestion of the Love of God for Man.

Because of this Gospel, this time during which God manifested himself by and through the flesh-and-blood body of a Man, the interest of Men of Good Will for some two thousand years has been concerned with the Old Testament of the Hebrews, and especially as it relates to the Holy Land, Palestine.

As above, the history of the Hebrews is being repeated to-day, and all mankind presently following

the like precepts of modern "blind scribes and pharisees" will be reconstructed because of their idolatry as that of perverse men ever will be.

Clearly to-day, the echo finds expression in Gentile rational conventional religion. Thus to-day great importance is attached to the word *mind* by all writers of the metaphysical. *Mind* is become an idol, given greater importance than all the other Attributes of God! God is Mind and Mind is God forsooth! Clearly it is ignorance to give as much importance to one Attribute, Omniscience, as to all the rest. It is to ignore the whole for a part. Far better has God been styled, All-Consciousness, rather than to worship the god of idolatrous rationalists.

Cabot ends his Memoirs respecting Transcendentalism by declaring: "Anyhow, it was a phase of New England character, and the more *remarkable* the closer it is looked at." Thus in 1877, further discussion and examination is suggested of the then unexplained yet *remarkable* influence Transcendentalism exerted on the emotions of *some* aspiring and progressing descendants of the pioneer Puritans.

Other influences, some baleful like the Witchcraft of Salem, some glorious like "the shot heard round the world" fired over the Bridge at Lexington,—other suggestions had been imposed on New England consciousness and had been complacently ignored. *But those of Transcendentalism cannot be completely ignored.*

The smoldering fire enkindled by the spark of inspiration suggested by Transcendentalism now seeks expression in a workable ideal, which shall start the glow and steady warmth of assured and peaceful lib-

erty not only for New England but for civilization. It has not been forgotten that, sparked in the Cradle of Liberty, the American way of life was made possible. And now comes Five Pointed Peace.

The ideal of Transcendentalism lay outside the perimeter of the circle described by the radius of inherited Puritan belief and, not being subject to contemporary logical dissection or comprehensible by what Swedenborg called "the analytical approach", was mentally pigeon-holed, set aside as it were for due consideration "at a more convenient hour".

This unconscious limitation reveals the existence of a self-satisfied community, expressed as consciousness firmly established in a state of inviolable sanctity.

A man satisfied with his hard-gained state of liberty is no more willing to have changes imposed upon him individually, than are groups and nations of such free men by whom self-determined governments have been constituted.

Individual as well as national *sovereignty demands and even exacts respect.*

Hence, Point 1—Among nations peace can only be assured by mutual respect for national sovereignty.

Moreover, there are envisioned certain states of broad, national sovereignty, readily distinguished in function as Theocratic, Democratic, Socialistic and Communistic Governments, though none of these is exemplified in purity in this slowly progressing world of confused men.

In a Theocracy there is but one unwritten law consented to by the Men of Good Will of such Theocracy, and that one unwritten law is the Law of Liberty, the expression of Good Will. Mark well: *only*

in the right to express and enjoy Good Will among Men are men created equal. And only Men of Good Will enjoy such equality.

There is presently on earth no Theocracy of Men of Good Will.

A near approach to a pure Democracy, was that when first established as a result of the Declaration of Independence in 1776 by English colonists. Here evidence of its imperfections was naively included in its wording and proven by the ease and speed of its degradation by amendments and laws and acts largely introduced by Socialists and Communists. The original intent was to establish a Democracy.

Consider the first clause of the second paragraph: "We hold these truths to be self-evident—that *all men are created equal*". That all men are *not* created equal is admitted in the next following declaration that certain inalienable rights such as life, liberty and the pursuit of happiness *cannot be equally enjoyed by all concerned unless secured by governments instituted among men!* Such governments are hypocritically declared to derive their just powers from the consent of the governed! In like manner, state, county, municipal and individual relations entailed an avalanche of statutes, laws and regulations which also as by (implied) heresay derived *their* just powers from the consent of the governed. Control by law surely does not harmonize either with equality or liberty. *Nor can men be made equal by law.* And men *born* of unequal states of parentage surely are not equal.

Because the Democracy instituted by the Declaration of Independence and implemented by the Constitution

of the United States of America included laws governing international relations with alien citizens, and controlled national natural resources and currency, the intelligent reader has only to contrast this simplicity with the multitude of additional laws introduced by minor legislators concerned, to realize the fact that the laws of Democracy greatly exceed in number the one law of Theocracy.

And so for the oligarchic controls of Socialism compared with those of Democracy, and for the gestapo controls of Communism compared with those of Socialism.

In order to maintain a self-determined government at or above the level of the *ideal* instituted by a national majority, any and all interference with constituted laws and regulations must be promptly controlled or eliminated. For example, when an individual or a minority of individuals obstruct and seek to change the majority American Way of Life, the simple remedy is, after a cooling off period and due examination, to segregate or deport *all* parties convicted to countries in which the government is closer in harmony with such minority demands. And in order to prevent subversion of native majority governments by clandestine infiltration and so-called plebescites, the emigration and immigration of peoples must be internationally controlled. Communism will in finality and as always liquidate such disturbers in Siberia.

Hence Point 2 is suggested: International control of emigration and immigration.

Another suggestion arises from the idea that Communists, Socialists and even Democrats might seek to control natural resources of vital interest to the world,

this control in order to impropriate material essential in manufacture of atomic bombs.

Hence Point 3 arises: International control of international resources and of articles manufactured from the same for international trade.

And a further and most important suggestion gradually assumes gigantic proportions as awareness reveals that the major evil in the world has been and is based on the greedy or ambitious struggle to possess money power. Among animals, this struggle expresses the strength of the fittest who survive. The danger to Socialism rests in the abuse of money power by Communists: and, progressively, the danger to Democracy rests in abuse of money power by Socialists and Communists.

When it is realized that the struggle itself is directed to material possessions, based on majoring greedy or ambitious worship of the almighty dollar, one perceives that *idolatry of money power* must be curbed for the good of all concerned, else the greatest of all reconstructions will come into production as World War III, a war among idolators.

Hence, Point 4: International control of international banking.

This looking into the *remarkable* intuitions inspired by Transcendentalism lacks but one thing to insure lasting results. The final point is—

Point 5: An adequate international police force as an imminent guarantee of the effective administration of the above four points under a representative united world government.

Truly, by subtly inspiring these five points essential to the functioning of a world at peace, Transcen-

dentalism is presently remarkable. A strong world government is assurance of a world at peace, this because the abuse of force must be controlled by the right use of greater force in progress toward establishment of a Theocratic World.

The *remarkable* summary of five points, readily understandable by all men then is:

1. International respect for national governments.
2. International control of immigration and emigration.
3. International control of natural resources and manufactured articles for international distribution.
4. International control of international banking.
5. An adequate international police force as an imminent guarantee of the effective administration of the above four points under a united world government.

In this five-point plan, there is no surrender of national self-determination as set up by national majorities. The national sovereignty of peoples is left unimpaired,—the government accepted by each nation remains inviolable.

There is a warning note in these suggestions,—a warning that, like the World War I Peace Treaty, this World War II Peace Treaty must not be nullified by a minority of powers, however big the powers, who seek to restore the statu quo ante at the expense of a World War III.

Transcendentalism contained many dark sayings against the rational conventional religion of the 1840's. And now, in these 1940's, a plain protest is here made

in favor of a return to and the practice of PLAIN CHRISTIANITY.

Emerson is heroic in having left the ministry to minister unto men. He and those with a like ideal, were commencing to be aware of the narrow sectarianism which forbade the free expression of the truth receivable from the Spirit of truth,—if and when it were received.

Transcendentalism was modernization of the true meaning of the Christian Gospels. Its advocates were receiving intuitively genuine premonitions of the meaning of true Religion, based not only on the *reason* of the mind but on the *emotion* of the soul,—and on the *aspiration* of the spirit in Man.

These Puritans wisely halted on that Threshold over which angels feared to tread. They were then too *prudent* to rush in unprepared to cope with the fearful opposing forces of the "ruler of the world". Presently this selfish egotism finds expression in the guise of Christian Science, Orthodox Judaism, Roman Catholicism, Protestantism, Religious Sectarianism and ists and isms generally.

But all these and other religious groups based on the precepts of men are clearly foolishness when consciousness becomes emotionally aware of the teaching of the Spirit of truth. Yet each of these "religions" possesses jots and tittles which shall not pass away. Unfortunately, the truth in all these aspects of religious worship is partial truth, and that clouded by the precepts of men.

And truth respecting the above mentioned modern religions is as follows:

Christian Science majors *mind* as God and God as

mind,—a *suggestion* that is only one-fourth of the truth, but sanity for neurotics. Natural will is mesmerized and directed to mental and physical effects.

Orthodox Judaism majors a materialistic reestablishment of the grandeur of the Kingdoms of Solomon and David, continues to ignore the prophetic *suggestion* that a Messiah was to come whose Kingdom is not *of* this world yet *willed* to express himself *in* this world. Only Hebrew Christians can reestablish the Hebrew State of Palestine. And surely there is abundant glory in such reestablishment.

Roman Catholicism majors powerful *suggestions* which induce trance hypnosis in the laity,—a laity which is slowly realizing that hypnotism nullifies true aspiration. Like the Orthodox Jews, the Roman Catholics have adopted much of the magic ritual of the Egyptian Hierophants, using images and miracles and music, all combined to induce an auto-suggested trance in people habituated to dictated perversions of Plain Christianity. *Some* of these Romanists are "not against Me".

Protestantism majors *suggestions* based on the precepts of men, hence obscures reception of the emotional approach to Plain Christianity.

And if the Christian Scientists major a fourth part of God, as though he were Omniscient only, Religious Sectarianism is far more fractional in its rational worship, basing *suggestions* on a few texts from the Gospels.

The followers of ists and isms have accepted *suggestions* which make of them "wandering stars, for whom the blackness of darkness hath been reserved forever", as prophetic Jude declares. Blind followers

of the blind.

Yet, in all this confusion, a Man can be a Christian in spite of "religion".

Thus is made clear the fact that the major *suggestion* of Transcendentalism was and is a progression above all rational conventional forms of religious worship. The intuitional ideas received and meditated upon are based not on objective impression but on subjective inspiration. This is a near approach to the truth declared in Plain Christianity,—that when man becomes receptive to the presence of the promised Comforter, the Spirit of truth, he is taught all the truth.

Because of the important transition from rational ideation in religious worship to inspired intuition in devotion to God, the subject of Transcendentalism gave contemporary thinkers "pause for thought". And that the reader may go a step further and become *aware* of how to contact the *means* by which inspired intuitions are received, the following important information is written for all concerned. But first a caution.

Unless the reader freely will to see himself as he really is in character, and is willing to become aware of how to overcome the fear of death while surrendering selfish egotism,—actual riddance of his evil propensities,—he is warned that he will enter a state of consciousness in which, as Shakespeare says, the angels fear to tread. He may become *an house divided against itself,* obscessed.

But, he is no longer a fool when he has prepared himself for the surrender of selfish egotism and has sincerely commenced to express Good Will,—he becomes a wise Son who makes the heart of The FA-

THER glad. The simplicity of the process is its own difficulty. For nothing is more difficult to a conventional dupe than to become as a little child, eager to receive and express the truth in Good Will.

And now the method of becoming *aware,* of acquiring *vision.*

The method is educational, much as all knowledge is gained from ideas suggested to consciousness by and from the experiences of man. This education is inspirational.

Commencing with ten minutes attention on first getting up in the morning and just before retiring at night, meditate on the meaning of the words in a sentence or two selected from the 14th Chapter of the Gospel of St. John. Soon this chapter will be memorized. Gradually the beauty of the declarations is received, and almost imperceptibly the ten minute period is gladly extended to fifteen, twenty and more minutes,—the times for rising and retiring being set accordingly.

Then follow up in like manner with the 15th, 16th and 17th Chapters of St. John.

These four wonderful chapters are suggested because they are the final declarations of Jesus while living in the flesh-and-blood body with his disciples. These four chapters are the Four Gems of the Gospels.

During these meditations, the spiritual meaning of the words will be gradually received. Consciousness discovers how to agree and consent with itself that the Spirit of Good Will toward Men expressed in the words is actually present. Progression is made from the Jealous God of the Old Testament to the Loving Father of the New,—a conscious evolution

from natural existence into spiritual living.

The process is much like that of a child born into the world becoming conscious of light, a quantity of light. This quantity of light gradually nucleates into a subtle vision, a something gradually forms as an idea and, behold, the child consciously perceives, is *aware* of inspiration as from a Presence.

This description is childish. And rightly so. But the joyful *awareness* of that Presence is received as an *emotion* which transcends all reason. Soon one becomes *aware* why the wisdom of men is as foolishness in the sight of God. And this only because Good Will has succeeded selfish egotism!

One is now aware of the spiritual meaning of emotion. It is *love,*—beautiful, pure and glorious devotion to God, *adoration* of The Only True GOD.

Natural man has always required signs as evidence that a statement is true or that an agreement be kept. The man stating or agreeing signs his name, witnesses in written characters that his own possessions, what he actually has, can be attacked or attached in suit at law if the statement prove untrue or if the agreement be not kept. This signing has been well called the accomplishment of a deed, because when signed, the deed or act described is by intent committed or done.

But such signs and signing are all objective sensual evidence in support of a statement or agreement, and the futility of requiring objective signs in support of statements and agreements involving no material commitment, is never sensed by natural man. He requires security more material than a spoken yea or nay. The fact is, subjective and invisible phenomena

are too subtle for reception by the gross senses of natural man, cannot be reasoned upon, are unreasonable to him, and thus when and if supersensual intuitions are offered him as signs, it appears to him that, though he requires a sign, no sign is or has been given him. No spiritual sign or evidence can be sensed by natural man. In this sense, no other signs than natural signs can be given natural man.

Only men with vision, men who have become aware of spiritual being by some method like that above described, only to such Men of Good Will is it given to receive the spiritual ideas which are the bases of all things, both objective and subjective.

What are some of the spiritual ideas perceived in the trend of modern events?

Bearing clearly in consciousness that the Messenger of the Gospel declared he came into the world not to bring Peace but a Sword, and that word Sword is a two edged symbol for Truth, it is here opportune to frankly review some of the causes of World War II and which are again operative as major causes of World War III now in process of production all over the world.

Great publicity was given to the fact that six million Jews were killed during World War II. There were more than twenty million other Hebrews and Gentiles killed during this same war, of which fact much less has been published. Why? Money power or its lack? No; but greed for *possession* of money power by both selfish Gentiles and Jews. The leaven of idolatry permeates all mankind. But characteristically, Gentiles mourn their dead; Jews wail.

Presently, no so-called nation of Gentiles is qualified

to throw the Stone of Christianity at those perverse Jewish idolators who oppose the very Will of God by reversion to the law of might makes right in attempting to reoccupy Palestine. Gentile nations are clearly as idolatrous in consciousness as are the nihilistic descendants of the house of Judah. The absorption of the Lost Tribes of Israel by the Heathen masses of men, has resulted in confusion of all the native characteristics concerned. But the Jew has not been so absorbed. He inherently personates a "peculiar people". With a Mark of Cain upon him, the Jew has long been distinguishable as a Jew, even as the leopard is distinguished by his spots.

For centuries a mark of perversity, of a dispersed and impenitent people, this mark when the House of Judah "sees with their eyes and hears with their ears and turns again" to the worship of the Christian God, then will these characteristics of perversity serve to strengthen excellent faculties by which to witness the Glory of the Only True God declared by the King of the Jews, Jesus Christ.

Then will this first nation to receive the declarations of the Gospel come into the realization that there is no Palestine set aside for the Jews, and they and all tribes and nations know that the Holy Land is where Man expresses Good (God's) Will.

Not in vain has the Hebraic history been recorded and published to the world in the Bible, should other nations sincerely apply to themselves the reconstructions and progressions of Hebraic experience.

If, persisting in the expression of world-wide idolatry as in a return to the statu quo ante of the World War II openly sought by some nations, strong mi-

nority groups use the atomic bomb in attempts to gain control of the natural resources of the world, such abuse will result in the destruction of what men call civilization. And in the present state of consciousness expressed by the "blind leaders of the blind", such a reconstruction because necessary is becoming inevitable. Idolatry must be purged.

A War of Atomic Ignition will be quickly effective,—will be the fulfillment of the prophesied Battle of Armageddon.

"Lead us not into temptation"? Can the leaders of mankind resist the temptation to abuse the gift of atomic energy in war?

But lest pearls be treated neglectfully or even disdainfully by the lower understanding of man, enough has been said to those who are seeking the WAY to spiritual being and awareness of inspiration. These last know how to rightly use atomic energy and all things in realization of the patient Mercy which perfects consciousness into Conscience, and flesh-and-blood body into spiritual Being.

"Ye heard how I said unto you, I go away and I come unto you. . . . . In that day, ye shall ask in my name, and I say not that I will make request for you, for the Father himself loveth you because ye have loved me and have believed that I came forth from God. I came out from the Father and am come into the world. Again, I leave the world and go unto the Father." So said Jesus.

And we bear witness that that day is come, as above and forever, even as Emerson and all Men of Good Will are transcendentally aware. As preparation for this result, Transcendentalism is truly remarkable.

IN SERVICE

Now, reader, know
Within this book contrived for thee
    By willing pen of humble toil,
The Truth is told with clarity,
    Free from the smoke of ancient oil.
Reality is here displayed
    Of history much neglected:
And revelation now assayed
    Of customs long respected.
Upheld some act, some idol fall,
    Some good reclaim'd, convention curb'd:
That men become as humans all,—
    Know how to *live,* existence serv'd.
Encourage, strengthen consciousness
    To valiant acts in every place,
Express through men true right-use-ness
    In words and works of truth and grace.

* * *

For those who see and hear the Truth,
    Aware of *Being,*—expressing ruth!

A Pilgrim.

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